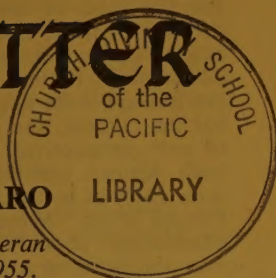


C.M.S. NEWS-LETTER



ON THE SLOPES OF KILIMANJARO

—being some reflections on the All-Africa Lutheran Conference at Marangu, November 12 - 22, 1955.

"Marangu" as a Lutheran Assembly

"Marangu" as an ecumenical experience

"Marangu" poses questions :

1. Inter-racial confusion
2. Church and State in Africa

"Marangu" — an adventure of faith

Dear Fellow-member of C.M.S.,

Part of my diary for November 12, 1955, reads as follows:

"At 5.25 we made a start for Moshi and Marangu and a most wonderful sixty mile drive it proved to be. The heat of the day was long past and the sun well down on its way to setting. Around Arusha the vegetation is lush and the late afternoon sun lit everything up most beautifully. And then we got the most wonderful view of Kilimanjaro, its crest for some 4,000 feet standing out clear against a bright blue sky, below this a girdle of clouds and then the lower slopes stretching right out into the plain. It was a staggering sight to see this great mountain rising solitary out of the plains up to its 19,000 feet summit. Everest is a sister among a mass of peaks scarcely less magnificent. In the Alps the great mountains are all parts of a range. But these African giants give a sense of majesty which is surely unique.

"What an unbelievable thrill it must have been for Rebmann when he first saw this magnificent mountain . . .

"As we drove on, the clouds hid Kilimanjaro but not until we'd had half an hour to feast our eyes on it as we drove along. But there was one more treat. Just before the sun went down the clouds broke for a moment and we saw the snow summit all pink in the sunset glow. Then darkness fell and we ran into Marangu."

Mount Kilimanjaro provided the spectacular setting for the meeting of the All-Africa Lutheran Conference at which, as a guest, I had the very great privilege to be present. Before attempting to describe the conference and to give a personal impression of its significance let me quote from one of the closing addresses which drew upon this great

mountain for its illustration. The speaker was an African and, reviewing the discussions of the conference and the summons to new endeavour which they had contained, he took as his theme the question "Where shall my help come from?"

"The psalmist," he said, "had an answer to the question. 'My help cometh from the Lord which made heaven and earth.' To get the clearest idea of the might and majesty of our helper, God, the psalmist uses an earthly object as a symbol. 'I will lift up mine eyes unto the hills' (or 'mountains' — that is the translation in my Bible for the word 'hills'). What can we learn by studying the mountains that will give us an insight into the place God occupies in our lives?"

The speaker then went on to give what was in effect his *credo*.

"Mountains are the source of life.

Mountains offer security.

Mountains inspire us with the desire to ascend.

Mountains give us a view of the distant horizons.

Mountains can't be hidden.

Mountains can't be ignored or denied."

Against the background of Kilimanjaro the illustration was vivid enough in all conscience, apt for African and European alike. No member of the Chagga tribe, the people who live on the mountain, would miss the first two points. Visiting the parliament house of the Chagga at Moshi, I was struck with the design of their crest. Encircled by the branches of the "Peace Plant" is the snow-covered mountain. At its foot you see the banana tree and the coffee plant. The mountain has provided security from the

raids of the Masai. And the mountain streams have provided the fertility both for the food of the tribe and for the growing of those cash crops upon whose success the economic, social and political development of that tribe has depended. No less apt is the appeal of the mountain for the climber, the possibility it affords of new perspectives. For the Christian, both African and European, the mountain "can't be hidden, ignored or denied". For all of us "Marangu" meant a new affirmation about God. "Marangu" was and remains a great act of faith.

"MARANGU" AS A LUTHERAN ASSEMBLY

Marangu—the site of the Conference—five thousand feet up on the slopes of Kilimanjaro is one of the main centres of the Lutheran Church in Tanganyika, a monument in more ways than one to the devoted labours of a succession of Lutheran missionaries from Germany and the U.S.A. Here, from November 12-22, were gathered some 160 delegates of Lutheran Churches in different parts of Africa, together with a few representatives from Europe and America. The delegates came from Liberia, Nigeria and the French Cameroons; from Ethiopia; from many parts of Tanganyika; from Rhodesia; from Madagascar; from the Union of South Africa and from South West Africa.

Representing a Lutheran community in Africa of over a million members, the delegates had been brought together for a fourfold purpose. They came to consider some of the major problems confronting Africa to-day; to discover what Africans in particular were thinking about these problems; to see what was the distinctive Lutheran contribution to the situation; and to unite Lutherans in the making of it. It was very satisfactory that the great majority of those who thus met together were themselves Africans.

A non-Lutheran must needs find it difficult, if not impossible, to gauge how far the third and fourth of the objectives of the conference were reached. Of the success of the first two I will attempt a cautious verdict in a moment. But first it is necessary to record that the holding of such a conference was, in itself, an act of imagination and of very great faith indeed. To the best of my knowledge no comparable attempt to get Africans together from so wide an area, and to consult the opinion of Africans thus assembled, has previously been made under any auspices. Furthermore the conference was held in Africa. And,

what may yet be seen to have been of considerable importance, the conference was held "off the beaten track" and not in one of Africa's modern cities. It is subtly possible in a great city to get the problems of Africa quite out of focus. Instead Marangu was located in a rural area, and a rural area at that, in which the African owns the land. At Marangu an African could breathe freely. On the other hand, of course, it is no less possible that in the setting of a free and prosperous peasantry a conference may overlook the problems of a growing urban proletariat, may underestimate the revolutionary forces at work in Africa to-day. There are dangers in any location for a conference. At Marangu not all the dangers were avoided. But I remain convinced that there was some real value in this company of Lutherans from all over Africa, meeting in a place where it was possible to see an important African people sharing in the world of the twentieth century and doing so with dignity, efficiency and without hysteria.

I am sure that we should all be grateful to the Lutheran Federation for its fine initiative in holding this conference and for the imagination which went to its organization. The great difficulties of language were successfully overcome by the admirable provision of simultaneous translation in German, French, Swahili and English. The skill and devotion of the translators was beyond praise. As great were the difficulties presented by a tremendous variety of background. A Liberian with American culture in his bones, a Nigerian from a remote village in Adamawa, an Ethiopian consular official, a Malagasy *evolué*, a Zulu theologian—these men all knew what it was to be "justified by grace through faith", a mighty unifying reality—but they did not share in a common culture upon which that same grace had been exercising some measure of sanctification for untold centuries. Their differences were tremendous. Part of the value of "Marangu" to all who were there was that these differences were seen to be part of the raw material upon which the Gospel has to work. We make a religious, social and political blunder of the first magnitude when we fail to see that the "justification" of the individual does not by itself and alone lead to the "sanctification" of the community. It was the privilege of one non-Lutheran at Marangu to hear Lutherans, black and white, proclaiming precisely this truth in their family conversation with their fellow-Lutherans. And it really was a family conversation. The fellowship at

"Marangu" between those with such different backgrounds genuinely transcended the separations of colour and culture and race, not least because these differences were not allowed in any way to separate.

"MARANGU" AS AN ECUMENICAL EXPERIENCE

Standing, as of necessity one did, outside this family conversation was in some respects a lonely experience. Perhaps this price that had to be paid for Christian disunity helped to focus some of one's impressions. Detachment is of value in all reporting. I am the more glad then to be in a position to say how genuine was the ecumenical attitude of this Lutheran gathering. This emerged again and again in regard to the vital necessity of Lutherans not allowing their confessional allegiance to be a permanent barrier to fellowship with other Christians. It also emerged in the very frank analysis by one speaker of the degree to which the great confessional documents of Lutheranism were virtually unknown by African Lutherans, with the corollary not that they should immediately memorize them but rather build upon their own spiritual heritage something which, while enshrining the fundamental insights of the Reformation, would be distinctively African and ecumenical.

It was all of a piece with this attitude of mind that Professor Sundkler brought his paper on *The Strengthening of the Ministry* to an end with the proposal that:

"The Lutheran Churches here represented should take the initiative to establish a post-graduate course for a select group of 12-15 students from all over Africa. This would be a two-year course which preferably could be organized in East Africa, or possibly in connexion with the new University at Salisbury. As a former secretary of the International Missionary Council and in affinity with the arrangements for this Marangu Conference, I would add that it would be valuable if this course were open also to Churches other than Lutheran, if they would like to avail themselves of such an opportunity."

Characteristic of this gracious spirit was the generous provision of time and opportunity to the two Anglicans present, Mr. William Nagenda of Uganda and myself, to take our full share in addressing the whole conference on a number of occasions, as well as sharing in the discussions.

"MARANGU" POSES QUESTIONS

"Marangu", as I have indicated, was a pioneer experiment. If its promise is

fulfilled then at least for many in Africa, and not only Lutherans, 1955 will be remembered as "The Year of Marangu", because "Marangu" was a "beginning". I want to note just two of the many questions which were brought to the fore there and to which the answer is still to seek.

I. Inter-racial confusion

The first question is a fundamental one—*Can the White Man understand the Black Man?*

The question obviously has its converse. There is no easy answer. The whole problem of communication is at stake in this question and with it the possibility of building a Christian civilization in Africa in which people of different races can find a home. "Marangu" was not altogether an encouraging contribution towards an affirmative answer. I sensed there a tremendous gap between the thinking of Europeans and the thinking of Africans. The problems of Africa seen through sympathetic European eyes may indeed be real problems in urgent need of solution. But they are not necessarily the problems which the African sees, and his sense of urgency may well be directed elsewhere. Some at least of the frustrations of "Marangu" were due to the fact that all too often African and European were not so much looking at opposite sides of the same coin as looking at different coins.

Consider, by way of an example, how easily there may be a breakdown of understanding if it is forgotten that for a European "Truth" is normally a proposition while for an African it is primarily a relationship. We of Europe are so deeply involved in a war of ideas that we overlook the fact that the African is still in the main preoccupied with concrete realities. Apart from the western-educated few, and with the possible exception of parts of West Africa, the African by and large is not so much interested in Communism or nationalism, ideas as yet without much content for him, as in land. It is his relationship to the land and to his neighbours also on the land that stirs the depths of the African's heart, and explains so much of his reaction to European initiative, benevolent or otherwise. There is a hidden rebellion in the mind of the African which we of the West are failing to grasp because the African has not yet been able to articulate it in terms we can understand. He is still not really interested in the things which interest us. Our self-evident propositions are not self-evident

to the African. Land and its use is perhaps the most obvious illustration in the social, economic and political field—and the religious.

I have deliberately added the words "and the religious" to the previous sentence as being an attempt to insist that they all belong together—the social, economic, political and religious aspects of life. Perhaps nowhere do we of the West find ourselves more remote from the African than in our perverse and stupid departmentalizing of life into sacred and secular. In so far as the African makes this divorce he too has joined us in becoming one more of the Devil's disciples. Dr. Sundkler was not just romanticizing at "Marangu" nor making a play with words when he said:

"The Church is called to pitch the tent of identification in the soil of the people. If there is to be a real encounter with the environment, it must be an encounter of someone who identifies himself in order to bring his message and who dares to say 'yes', when God wants him to say 'yes'. At this Lutheran Conference of African Churches we must remind ourselves of the task of interpreting in the terms and expressions and thought-forms of the particular tribal, village or urban community. There are many on this great continent who long for Church leaders with courage and imagination to translate the given Gospel into generous and rich African terms of expression relevant to the whole of life in Africa. The rhythm of the year, and the wonderful rhythm of the Church's year—a theme so terribly forgotten in too many of our churches—the rhythm of movement in song and music: the expression of Christian witness and service in terms of community and fellowship: all this, and much more that could be mentioned, 'all this is yours', to be baptized into Christ."

Dr. Sundkler was speaking in a rural community, to a company of Africans who had not yet ceased to respond to the pull of the land and who knew its religious significance for their own people, even if they had not yet fully envisaged the bearing upon it of Christian theology. The doctrines of creation, redemption and the indwelling of the Holy Spirit still await the African theologian who will with these great given truths of our Faith show to Africa that a true theology of the soil is the necessary complement to a true theology of the soul.

Can the white man understand the black man, and vice versa? This question is extremely relevant to the Church structure that is being built in Africa. Dr. Sundkler, to whom the conference at Marangu owed so much, had this pithy comment to make. After warning us that

"The Church can only perform its

specific task if it remembers that it must be, not a church of Africa, but the Church of Christ in Africa,"

he went on to press home the point that the universal character of the Christian Church is not safeguarded by cutting it to a European pattern.

"The Church in various parts of Africa," said Dr. Sundkler, "was too often an ark built according to the blueprints in the white man's shipbuilding office, brought out ready made from Swedish or German or British or New England shipyards."

It may be fairly argued that the Church was a new form of community for which Africa possessed no precedent and that as a result the pattern of its organization could not but be foreign to Africa. What, however, is disconcerting for the westerner is the realization that the African has been offered a large variety of patterns, all of them western: he has not been encouraged to develop his own. Whenever he has done so the inevitable sequel has been schism, as the record of the African sects unhappily testifies.

There is very little the westerners can now do about it except heed the warning implicit in the closing words of a paper read at "Marangu" by an African from South Africa. His theme was "Our Christian and African Heritage". After developing at length some of the things in the African heritage which were evil and must be avoided, and listing a few which were neutral in character, he then mentioned others which were good and might well find expression in the Christian Church. His closing words, not without a tactful hint as to why the Church in Africa is still so "foreign", ran as follows:

"There is much in the African heritage that should be taken into the Christian community as a Christian heritage. However, this may not be possible until the Africans themselves play their full part in the Christian community."

Alongside this may be put the plea of another African at "Marangu". His subject was the growth towards autonomy of the African Church. By this he meant explicitly the taking over the administration of the Church by Africans. That, incidentally, is what the African everywhere understands by autonomy. Fundamentally the African is not interested in constitutional developments whether in Church or State which leave the European in effective control. Like everyone else he wants the opportunity to make his own mistakes and as a result make something of his own.

It would, however, be untrue to the

facts of "Marangu" to suggest that there was any strong expression of African opinion there in favour of autonomy in the sense used here. Indeed it would be truer to say that by and large the Africans present were extremely conservative in this respect, and a number were obviously anxious to remain "under guardianship" for some time to come. I have in my diary the following note on a discussion on this subject:

"Quite a few of the speakers were obviously perturbed at the idea of autonomy coming too quickly! Other Africans had to reassure them that the 'dreaded' experience of independence would not come 'too soon'! There was quite a widespread fear of growing up too quickly. The African Chairman of the meeting remarked after one particularly eloquent expression of this fear that 'one hundred years seemed a reasonable length of time in which to grow up'!"

I mention this conservative reaction for two reasons. *First*. It is interesting but neither typical nor healthy. *Second*. It is not unrelated to a political reaction which we shall be considering in due course.

The African who precipitated this debate was himself concerned only to recommend some very modest steps towards autonomy, steps which in many areas of Africa have already been taken for a long time. But he threw out one suggestion which still needs to be listened to by most European missionaries. He said:

"Missions have already started training indigenous Churches (*sic*) to take posts of responsibility; and we appreciate this very much. In some churches native pastors are already heads of their congregation, and districts. What we are asking is that this should be more real; such leaders should not be left ignorant of the Mission and Church policy and information."

The rather uncertain English of this speaker is nevertheless adequate enough to make clear his real concern. The African is still all too often left completely in the dark about the reason "why" things are determined. There is no doubt whatever that here is one of the points of friction and misunderstanding which is hindering the development of real fellowship between the African Church leader and the foreign missionary.

Can the white man understand the black man and vice versa? Perhaps the answer to that very difficult question awaits the determination of both white and black to trust each other. That determination cannot be engineered. It

will not come as the result of good resolutions or mutual exhortation. Experience, at least in East Africa, suggests that it only happens where both white and black really meet at the foot of the Cross and in the fellowship of forgiven sinners find the ultimate basis of trust.

In answering our first question, then, it would probably be wisest to do so with a hesitating negative rather than to continue making tragic blunders on the basis of a facile and unimaginative optimism. Meanwhile we can take every possible opportunity to build bridges of understanding. "Marangu" was one such bridge even though an imperfect one. At least we sat down together, and talked together, and in a few moments of great awareness some of those present actually "met" each other.

2. Church and State in Africa

The *second* question, prompted by "Marangu" might be posed like this—*What is to be the future relationship between Church and State in Africa?*

I think I can best begin the search for an answer by quoting again from my diary of the conference. In it I find the following reference:

"On the way up to the chapel I walked with an African delegate from South Africa, the Rev. —. This was a most interesting encounter. Mr. — is a pastor with a congregation of some three thousand widely scattered folk. I asked about the School situation. He told me that when the Government said it was going to take over the schools the Lutherans acquiesced and contented themselves with making some requests, all of which were granted. Mr. — was particularly interesting because he has obviously accepted the strict Lutheran doctrine of submission to the civil power in everything except where sin is demanded.

"I asked if this change in the school situation had led to a development of Sunday schools. He was most enthusiastic in his reply 'yes'. A new spirit of responsibility has come into the congregation, a new awareness of how important is Christian witness. Volunteers for Sunday-school work have come forward. The immediate result of the taking over of the schools has been a religious quickening of the Christian community. That is interesting, even though one must reserve the right to ask a number of questions.

"He then went on to say that the great danger of the Lutheran Church in South Africa is that many Africans will consider that the Lutheran Church has sold the Africans by their attitude of co-operation with the Government. He said that there is an urgent need to explain to Africans the Lutheran attitude to the State. Apparently

the fact that all the Africans from the Union and from South West Africa were given passports to come to Marangu is held by many Africans to indicate that the Lutherans really have sold out to the State.

"Mr. — told me how unpopular he has become with many members of the African political groups because he tries to witness to his Lutheran belief about the relations of Church and State.

"I found this a most interesting and valuable insight into one corner of the multiplicity that is Africa."

I heard this African pastor speak on a number of occasions and I am completely satisfied that he was wholly genuine in his acceptance of what he held to be the Christian duty of passive obedience to the State in all matters which do not involve sin. And for him passive obedience was not just a regretful acquiescence. His attitude was far more positive than that. He clearly held the view that as touching the affairs of this world the State had a virtually absolute claim on the Christian man's allegiance. The role of the Church is to preach the Gospel and administer the sacraments and prepare men and women for a Kingdom which is not of this world. And he rejoiced in an occupation which filled up every minute of his time.

"Even if the State does sometimes make things hard and uncomfortable", he said, "does that really matter very much? Human life in this world is at best very short. We are preparing for eternity."

I mention this African friend because of the joyous conviction with which he held to opinions which unquestionably separate him from most articulate African opinion to-day. He perfectly embodied the attitude expressed by Luther in his advice to the Christian man how to approach his temporal Lord.

"Dear Lord (you shall say) I am bound to obey you with my body and my goods; command me within the measure of your earthly authority and I will obey you. But if you will take away my faith and my Scriptures, I will not obey you any further, for in this you are a tyrant and go beyond your rights."

There was no question that this point of view did characterize a considerable volume of African opinion as expressed at "Marangu". I am less sure that it always came from the heart with the same conviction as was obviously the case with the African pastor just quoted. What is certain is that there was a marked contrast between the attitude of Africans from Tanganyika and those who came from areas where political aspirations on

the part of Africans are not encouraged. For the Africans of Tanganyika the road ahead is open and they know it. Perhaps for that very reason they are moving along with it without, as yet, all signs of feverish haste. They are busy consolidating their position at the local level, the while they equip themselves for greater responsibility at the centre. What was interesting was the discovery that these no-less-devoted African Lutherans of Tanganyika had such a different attitude to the role of the Church in relation to the State from many of their brethren in other areas. Speakers from Tanganyika were all in favour of Christians going into politics and at least one of them urged that the pastors should have seats on the local government councils in order "to guide them along Christian lines".

This conflict within African opinion over "Marangu" inevitably posed the question "What is to be the future relationship between Church and State in Africa?" The question is one of far-reaching importance. In making a first approach to an answer it may be as well for us of the West to recognize that the traditional Christian answers, whatever form they have taken, have had as their unexamined assumption the existence of one *Corpus Christianum* of which Church and State were different aspects. Classical Lutheranism and classical Anglicanism both assumed the Christian society, in which Church and State consisted of the same people viewed from different standpoints.

The missionaries of the West brought this unexamined assumption with them when they came to Africa. There the situation was further obscured by the fact that Africa was parcelled out into colonies which, constitutionally speaking, were reckoned as extensions of the various European powers. These dependent territories, if anyone thought about them at all from this point of view, were visualised as in the process of being transformed gradually into part of *Corpus Christianum*. The duty of obedience to the State was inculcated with the added devotion appropriate to a Cæsar who had been crowned or at any rate blessed by the Church.

That is not a caricature of the traditional European missionary attitude. Granted the premise of one Christian Society embracing every citizen it is an entirely reasonable point of view. The weakness of this reading of the situation is that it overlooked the inevitable growth of political self-consciousness in Africa

and a desire for independence. The situation has been further aggravated by the fact that no European colonial power has yet succeeded in devising an effective means by which opposition to the alien Government on the part of the people of the colonial territory can avoid risking the charge of sedition, with the all too familiar aftermath of imprisonment and deportation. In such a situation it is obvious that the Church is liable to find itself in an invidious position. It desires to support lawful authority. It may even be largely dependent on lawful authority for the financing of a large part of the services which it renders to the community, and therefore has an additional reason for being loyal. If its principal officers are themselves members of the ruling race there will be further links binding Church and State. There is nothing inherently wrong in this situation. But problems arise when a nationalist movement comes into being aiming at the achievement of political independence. At what point does lawful authority cease to be able to command the allegiance of the people and so become an intolerable tyranny? And where does the duty of the Church lie when that point has been reached?

What is more it has to be recognized that in Africa there is no certainty that the newly independent states will be in any sense at all associated with the *Corpus Christianum*. The Church in most cases is likely to be a very small minority. There is no assurance that Caesar will then be even faintly interested in the Christian religion. None of the classical Christian assumptions of the relations of Church and State will then obtain. What will the relations be? This is an extremely important question as all who are interested in the question of religious liberty are well aware.

But this is not the whole story. The State to-day is, in increasing measure, everywhere a Social Service State. It accepts a great variety of responsibilities for the citizen from the cradle to the grave. In such circumstances to say that the Church has nothing to do with politics may be tantamount to saying the Church has nothing to do with life.

These very practical issues will have to be considered if any attempt is made to answer our question. At "Marangu" a beginning was made towards providing the basis upon which Christians can begin to think their way through to an answer. Dr. Franklin Fry in summing up a discussion of this whole subject at "Marangu" analyzed four main atti-

tudes of the Church to the State, of the Church to politics.

(1) The Church may try to dominate politics. Dr. Fry did not develop this point because, as he remarked: "This is not a temptation of the Lutheran Church in Africa".

(2) The Church may think of politics as impure. This he said "is very common with Lutherans". (We may add that unhappily it is very common with others also.) They think the best attitude is to stay completely aloof. This cuts out the influence of the Church from one big part of human life: it comes near to saying that Christ is not to be Lord of human government. Dr. Fry added: "sometimes being quiet is as bad as being a rascal. There have been Lutheran Churches which kept quiet at the wrong time and so assisted the rascals". (Again let us be frank and admit this is not an exclusive characteristic of Lutherans.)

(3) The Church may look at Government and speak to Government about moral issues—not by way of advocating details of legislation, but by way of indicating the moral and spiritual results of policies. If the Church is well-informed and does not speak too often it can do much.

(4) The Church can encourage its members to be active in politics. Many Christians pay lip service to this, but very seldom do Christians really strengthen the hands of those who feel this vocation. Often they make the Christian in politics feel that somehow he has chosen the "lower" road.

I suggest that that analysis is a useful one, and that it is along the line of Dr. Fry's points (3) and (4) that the Church in Africa can explore its new relationship with the State that is coming to be, a State which in many particulars will be very different indeed from the State of yesterday or even of to-day. But if such exploration is to be attempted there will have to be a considerable change of mind and heart on the part of a very large number of people in Christian circles, both in Africa and elsewhere. The day of opportunity for the Church in Africa to equip itself to be the inspiring soul of the State in Africa is rapidly passing.

"MARANGU"—AN ADVENTURE OF FAITH

If I end this NEWS-LETTER on a rather sobering note it is because the Marangu Conference was, I think, a somewhat sobering experience. That, let it be said at once, is all to the credit of that conference. A breezy "get-together" issuing in a lot of facile slogans would have been a waste of time. "Marangu" made a number of representative and responsible people more fully aware of the perplexity that is Africa. That is sheer gain.

In the opening address of the conference Dr. Birkeli took as his theme "The Gospel of the Closed Doors". It was a realistic assessment of the difficulties facing the Church in Africa. He refused to allow us to burke any issue. He said to us:

"Before we set out with the week's work then, we are going to remind ourselves of one all-important factor: we are so extremely powerless before all these closed and closing doors; they are too heavy for us to open no matter how intelligent a strategy we may think up. We are lacking the strength even to stop the closing doors from closing more completely."

But he did not end there. He reminded us that:

"It is the risen Christ's nature to walk

through closed doors . . . and the one possibility we have of walking through the closed doors of to-day is to do it where Jesus is walking through them."

At Marangu some of us saw that what matters in Africa to-day, and not only in Africa, is that we should be on the alert to see where Jesus is actually going and to follow Him there even when He appears to be by-passing some of our most cherished organizations and institutions, and our ways of doing things.

Your sincere friend,

Max Warren

General Secretary

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BOOKS OF THE MONTH

Report on Africa, by Oden Meeker. (Chatto & Windus, 1955.) 21s., by post 21s. 9d.

Easy to read, this is the record of a very considerable journey through Africa by an American who does justice to the complexity of Africa, treats its people black and white with charity, offers no easy answers to difficult questions, and appears to have no private fanaticism.

Christianity and the State in the Light of History, by T. M. Parker. (Adam & Charles Black, 1955.) 21s., by post 21s. 9d.

An important book, this is not only the most recent, but also one of the most readable studies of a subject, some knowledge of which should be part of the equipment of every responsible Christian citizen.

Obtainable from C.M.S. Publishing Dept., or may be borrowed from the C.M.S. Library